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No. 5.

MEMOIR OF MISS BETSEY BROWN.

Mr. Editor,

Occasionally, I have seen in your publication, notices of the lives and deaths of pious youths. While such have finished their early pilgrimages on earth, and entered into the joy of their Lord, God has, out of the mouths of babes and sucklings, perfected praise. These notices have no doubt cheered the hearts of the friends of God. The young that survive have also, it is hoped and believed, received lasting benefit. In order to assist you in your work, and benefit others, I shall present to your readers some incidents in the life and death of a youth, who was enabled to leave an impressive testimony to the superior value of the religion of Christ. This testimony she bore in health, in sickness, and in the dying hour. F.

BETSEY BROWN, the subject of this notice, was the daughter of deacon Samuel Brown, of West Boylston, Massachusetts. When in her ninth year she was brought to hope in the Saviour of sinners. It is often thought, that children of her age know little of religion; and cannot, therefore, give such evidence of a change of heart, as those in maturer years. But this opinion I am satisfied is not well founded. The prevalence of this opinion made her awakening the more unexpected to her parents and to others. The Lord was pouring out his Spirit on West Boylston at the time that she was converted to God. One morning, while it was yet dark, she came to her father's bed, and asked him if he could tell her what she must do to be saved. He was but partially aroused from the slumbers of the night when this inquiry struck his ears. He did not know till now that she was anxious about the concerns of her soul; and as she was young, he felt such sensations as can better be conceived than described. He was at once awake to such an inquiry, and arose and directed her to the Saviour of sinners. Her convictions were found to be deep and genuine, and in a few days they terminated in her conversion to God. Her

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views of sin, and of her own sinfulness, were such as those have, who have sinned much longer than she had. Christ was her only hope; and on his mercy she threw herself, and found peace and joy. Having given full satisfaction to the church, she was in a few weeks after baptized and received as a member. She was, in the proper sense, a lamb of the flock. This conversion was an event of deep and striking interest to the parents and to the church. It is often predicted that such children will go back and unite with the world as they grow up: but she furnished a striking refutation of such predictions. For about five years, she not only avoided open sin, but literally *adorned* the doctrine of God our Saviour. The fruit of a holy life furnishes the best evidence we can have, that any person is converted to God;—this evidence she furnished till her dying day. We do not mean by this that she enjoyed so high a degree of spiritual-mindedness at all times as she did when she first found peace in Christ; but that she was uniform in her life, maintaining secret prayer, and constantly attending the ordinances of the house of God, being an example to many far older than herself. So far as I know, she was not, in the five years, thought worthy of reproof. She was punctual in her attendance at the Sabbath school, and her lessons were recited with correctness and interest. Her punctuality and correctness arose from the pleasure which the exercises afforded her. She spent a great part of her leisure time in useful reading. By this means, young as she was, she had acquired much useful knowledge. In all her deportment, she was modest, unassuming, and retiring. About the first of last November, she was attacked by a slow fever. For two or three weeks, she was not thought dangerous; but afterwards her disorder assumed a more alarming aspect, and on Tuesday the 24th, terminated her earthly existence. Her disorder produced a stupifying effect on her mental powers, so that she seemed little disposed to converse during her illness, till near the close. By what she did say, she appeared composed and trusting in God. She discovered no repining, but was submissive to the will of her heavenly Father. As her complaint became more violent, her mind was wandering. For several days previous to her death, the prospect of her recovery became darker and darker. In these circumstances, her parents and other friends were particularly solicitous that she might possess her reason, and leave her dying testimony as a kind of sacred legacy. In this respect their prayers were remarkably answered. The day previous to her death, her mental powers were enjoyed in an unusual degree. She was sensible that the time of her departure was at hand; but this, instead of giving pain, led her to rejoice that she should soon quit the scenes of life and be with the Lord. Although she desired to depart, yet she was all submission to the will of God. The consideration which operated on her mind to be willing to go was, that if she remained on earth, she should be exposed and inclined to sin; whereas, she hoped on her departure to be conformed to the holy image of her Lord. But while she was waiting for the coming of the Son of Man, she was anxious to say

something which might benefit the living. For this purpose she wished her brothers and sisters to come into the room, that she might give them her dying counsel. They were called, and she addressed each of them separately, substantially, as follows. To her sister older than herself, she said, "Maria, remember that you must die. While you are young, seek an interest in Christ, that you may be prepared to meet God." To a younger sister she also said, "Olive, remember that *you* must die. Seek religion while you are young—if you wait till you are older, you may be cut off in the midst of your days, and cast into the lake of fire and brimstone. You are not too young to die—improve the time which you have, while God is waiting to be gracious." She said to her eldest brother, "You have been spared longer than the others; it is important that you embrace religion while you have an opportunity; for should you be called to lie on a bed of death, and be brought to stand before God, you must then hear the dreadful sentence, 'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

These are only a few of the things which she said to her unconverted brother and sisters; but they furnish a specimen of the manner in which she addressed them. When she uttered these things, her frame was weakened and emaciated, while her voice was broken and faltering. The very circumstance that she uttered these counsels with organs that were soon to be silent in death, gave an interest to what she uttered, which can never be communicated to those who were not witnesses. The Holy Ghost evidently assisted her, and accompanied what she said. She had another brother, who had embraced and professed religion about the same time with herself. To him she said, "remember that we professed religion about the same time;—but how have we lived! Do not in future copy my example any farther than I lived to the glory of God. Continue to serve the Lord, that you may meet death with joy. If you do so, you will be found at the right hand of God, and hear him say to you, 'Come, ye blessed of my Father, enter into the kingdom prepared for you before the foundation of the world.'" To her parents she said such things as showed her affection for them, and interest in their welfare. She then wished her father to read the fourteenth chapter of John, and pray with her. It was done as she requested, and the season was deeply solemn and impressive. Afterwards to an intimate friend she said, "Although you have not professed religion, yet you indulge a hope in Christ; examine yourself, and serve God, that you may, at last, have a crown of glory placed on your head, as I hope to have on mine." As she had been employed in a factory, many of her female friends, with whom she had associated, came in to see her, and hear her last words. To most of them she said something appropriate; and when she could say no more, she pronounced a most significant and affectionate "Farewell." When exhausted nature was worn out, she fell asleep in Jesus. This death produced a mixture of sensations;—joyful ones, that she had gained a triumph,

and entered into rest ;—and painful ones, that she was to be enjoyed no longer on earth.

Her funeral was attended on Thanksgiving day. It was a day of great interest, and will not soon be forgotten. The pastor of the church delivered a discourse, founded on 1 Cor. i. 7. "Waiting for the coming of our Lord Jesus Christ." The preacher was solemn, and much in earnest when he urged on all the importance of being ready for the coming of the Son of Man. A dread filled the place, which indicated that God was there. Every soul seemed to be aware that this was no ordinary occasion. In the evening a meeting was attended, which was impressive to all who were present. For the next ten days, there was in our moral atmosphere, such a state of things as, in the natural world, precedes an earthquake, or tremendous storm. It then appeared that the Holy Spirit was hovering over the place in infinite mercy. Every soul was excited, many eyes were made to weep, and many hearts melted before the fire of the Spirit. Since then we have experienced a refreshing from the presence of the Lord. The brother and the two sisters whom our dear departed friend so solemnly and affectionately exhorted to prepare to meet God, have been, with many more, converted to the gospel of Christ. Thus the death of this interesting youth was made, in the providence of God, greatly instrumental in producing the revival of religion which we have enjoyed.

I shall now conclude this brief notice, by suggesting a few thoughts to parents, and to the young. To parents I would say, your children are an important charge. Train them up for God and his cause. The example set before you teaches that we may hope for the conversion of our children sooner than we generally imagine, and that we ought to make *early* exertions for the attainment of an end so desirable. Let all parents, and especially mothers, discharge this most important duty in the fear of God, and with confidence in him ; and in so doing, they may expect their children will be converted in the morning of life. And what parent, who knows the worth of the soul, will neglect any means within his power ?

To the young I wish to offer something for their lasting good. You may, perhaps, think little of your souls ; but if so, how unwise is your course ! Your souls are worth more than worlds. Young as you may be, your sins are many. Soon you may be called to lie on a bed of death,—then where must you go ?—you will be lost. In this paper you have an example of one who found great pleasure in religion in childhood, and in health, as well as in death. Would you not prefer that which she enjoyed ? You may die in the morning of life as she did—I hope you will be ready. Dear child, whoever you may be that shall read this, prepare to meet thy God.

AN ADDRESS DELIVERED MARCH 31, 1830, BEFORE THE SOCIETY OF INQUIRY RESPECTING MISSIONS IN THE NEWTON THEOLOGICAL INSTITUTION, AND PUBLISHED AT THEIR REQUEST.

MAN, from the cradle to the tomb, is the sport of motive. The child awakes to action at the promise of a bauble; the debauchee by promised scenes of revelry; and the ambitious by the promise of "a name, when the original is dust." But to produce action there must be a congruity between the motive and the character of the mind before which the motive is placed. The scholar cannot be moved by the offer of baubles, nor the child by the promise of fame. In endeavoring, then, to excite lively emotions in the breasts of an audience, the speaker must offer motives to effort, suited to the character of his hearers. And what inducements can be brought before the members of this society, to awaken lively emotions in their breasts? What is the society's object? Inquiry concerning Missions. Adapted, then, to the object before us, is the following query:

Are there not undiscovered plans yet to be brought into successful operation, to promote the cause of Christ in general, and to excite a more powerful Missionary spirit in particular?

When we look on the world, almost wholly given up to wickedness; when we contemplate the millions and millions of our fellow creatures, sunk in the debasement of idolatry, worshipping the personifications of their vices; when we consider that the followers of the false prophet rival in numbers, even the nominal disciples of Jesus, that of these nominal disciples, more than half are in the semi-paganism of popery: and then, of the few that charity admits to be disciples in truth, so large a portion seem to be following, in a great measure, "the course of this world;" when, contemplating these facts, we look on the world, it requires *faith*, to believe that "all kings shall fall down before the Messiah, Ethiopia stretch out her hands to him—the isles wait for his law," and "all nations call him blessed." And it becomes an interesting inquiry with the Christian, How shall these things be accomplished? Shall they be accomplished by miracles? The absence of miracles for seventeen centuries, gives us no encouragement to look for any thing from this source. When we turn to the word of God, to gather from it the means by which the church is to be extended, we find these two, and these two only—prayer and preaching. But are we to suppose that nothing more is intended to be done than following the regular routine of our stated prayers, and weekly lectures from the pulpit? Let us look back half a century, and see if the success which has attended the gospel in modern times, has been owing to the pursuit of this monotonous course. All will readily admit that it has not. If Christians had persisted in the pursuit of the same course for the last fifty years, that they pursued for the fifty years previous, we have every reason to believe that no new results would have followed. And it would yet be doubted, whether the Hottentot wrapped within his kaross the

germ of an immortal being, or whether his kraal were capable of containing those nameless sensibilities which are felt around the Christian's fireside. The teeming myriads of the valley of the Ganges would still be moving on to endless destruction, in total darkness, without one page of God's word to cast a ray across the gloom, or one watchman to lift the warning voice, and point the expiring sinner to "the Lamb of God." While the gods of the Pacific, instead of being playthings for our children, would be receiving their oblations of blood; and the public prints, instead of telling us that the islanders had induced an ungodly sailor to become their religious instructor, might have told us of his being cruelly sacrificed to devils, and then literally devoured by their worshippers.

The success which has attended the gospel of late years, has clearly been connected with an increase of zeal in the prosecution of the ordinary means of grace, and in the devising and executing of new plans to bring men to a knowledge of the truth. God has given in his word general directions in respect to the means he will bless, in the propagation of the gospel; but concerning the particular means which may be embraced in those general directions, he has left much to be done by way of discovery. God intends that those high capacious powers he has "folded up in man" should be brought into exercise. He sent forth Adam to till the ground; but, for aught that appears to the contrary, he gave him no particular directions relative to the mode he should pursue. Of the present facilities for agriculture, he told him nothing; these were left to be the fruit of man's invention. So Christ told his disciples to go into all the world, and preach the gospel; but he told them nothing of tracts, Sabbath schools, Bible classes, and various other means, exceedingly useful in the present age; these he left Christians to devise themselves. But when we view what still remains to be done before the knowledge of the Lord covers the earth, we must be convinced, reasoning from the analogy of past ages, there yet remain new plans of usefulness to be discovered. When we look abroad on the earth and see it lying in wickedness, and turning to the word of God behold it by the eye of faith, "a mountain of holiness;" and when we consider the inefficiency of the means now in operation to produce this great change; and remember that the change is to be produced by means, the conclusion is irresistibly urged upon us, that there is a large, unexplored field before the enlightened and enterprising Christian, rich in means to renovate the world.

But this conclusion naturally suggests the inquiry, *What course is best adapted to lead to a discovery of these means?*

Let the mind be well persuaded that such undiscovered means exist. Such reflections will naturally arouse the inventive powers of the mind. Columbus was enabled to overcome the numerous difficulties he met with, by his strong confidence that unknown lands existed. Kepler, from observing the analogies that exist in the works of nature, concluded that there must be analogies existing in the planetary motions. This conclusion led him to make those cal-

culations and comparisons, which resulted in the discovery of his famous laws. When Newton observed the motion of falling bodies, he concluded, that because there was motion, there must be a force to produce that motion. And his strong persuasion of the existence of this force, led him to those mental efforts which resulted in the discovery of gravitation. It is surprising how indefatigable men are in their exertions, when fully persuaded that a valuable object is before them. The pearl fisher, though he dive fifty times without bringing up a single pearl, will continue to dive, not from any encouragement he has received in his work, but animated by the belief that there are pearls in the ocean. So, brethren, though we should be continually frustrated in our plans to extend the Redeemer's kingdom, let us not cease to devise others, encouraging ourselves by the belief there are successful plans to be brought into operation—that there are pearls in the ocean.

Again, the way to discover new means of usefulness is always found in the vigorous use of the old. Discoveries in religion differ from discoveries in science. When scientific discoveries are made, old views are exploded, and the old methods of pursuing things abandoned. But when useful plans to extend the truth are brought into operation, they ever continue to be useful; new plans are auxiliaries, and not supplanters of the old. And observation shows, that those who are most energetic in the use of the old, are most successful in devising new. Every minister, then, should be zealously engaged in the cause of tracts, Sabbath schools, education, Missions, &c. if he would aspire after originating new plans to extend the church. And in following successful plans, it is profitable to examine into the principles which made them successful. Such an examination may result in our ascertaining that these successful plans were but particular applications of a more general principle, which we may thus learn to apply. It is too frequently the case, that we follow in the successful steps of others, without ever looking for the principles which gave them success; as the merchant follows on in the use of his Rule of Three, that has led so many to wealth, without a single thought through life, of the principles on which the correctness of that rule depends. Such a course may often lead to prosperity, but never to philosophy.

Of every object we wish to accomplish, it is necessary, if not to "command success," at least to "deserve it," that we have definite ideas of the nature of the object we wish to accomplish—of the nature of the material on which we would operate—and of the nature of the instrument best adapted to accomplish our object. Thus, in exciting a Missionary spirit, the great object of this Society, our design is, to induce Christians to aid a benevolent object; the material on which we would operate is the Christian's heart—a heart variably benevolent; and the instrument best fitted to accomplish this object has been found by experiment, to be an individual deeply imbued with the missionary spirit himself. All our plans, then, should have one, or other, or all of these objects in view; either clearly to exhibit the cause of Missions as one in which benevolent persons ought to engage, or to excite benevolent feelings

in the breasts of the people on whom we would operate, or to increase the missionary spirit in our own breasts.

To exhibit the cause of Missions as one in which the benevolent ought to engage, we must show that it is the cause of saving souls; that the spirit of Missions is the spirit of Christianity. Different prejudices exist against Missions in different sections of the country. Of the prejudices that exist in the particular place where we may be located, we must be careful to inform ourselves, and be vigorous in our efforts to remove them. Whoever goes where the spirit of Missions is unfelt, must anticipate opposition in exciting it. Especially is this to be expected from age and ignorance, for age is a dying man, and ignorance an idiot; both of whom are incapable of grappling with great objects. And apart from the opposition which men ever manifest to promoting the cause of holiness, they invariably oppose improvement of every kind. It was so in the days of antiquity. The Romans opposed the introduction of Grecian literature, because, they said, it would lead the youth from more important objects—the study of arms; just as some Christians oppose the introduction of the subject of Missions, lest it should draw people's minds from the subject of religion. So far are some from supposing that the cause of Missions is the cause of Christ. Even among those who are more favorably inclined to Missions, many seem to look on a missionary spirit somewhat in the light of a possession, such as were common in the days of Christ. And the individual possessed of it is regarded like poor Edwin:

“The neighbors stare and sigh, yet bless the lad;
Some deem him wondrous wise, and some believe him mad.”

It is a fact which ought to be acknowledged with a blush, that Christians may be very violently opposed to the spirit of Christianity; even, too, when no erroneous doctrines are called in question. If proof of more general admission be required than the history of Missions presents, it may be found in the history of the puritan settlers of New England. Roger Williams was driven from the habitations of men into the wilderness, among ruthless savages, because, as runs the act of his ejection, “he hath broached and divulged divers new and dangerous opinions against the authority of magistrates,” which “divers new and dangerous opinions,” were, that the civil magistrate had no right to interfere in matters of religion. Such is the revolution of public opinion, that new and dangerous, at least to an individual's reputation, would it now be for any one to contend that these opinions are not the spirit of Christianity. And without making pretensions to prophecy, we discover in the signs of the times that, in a few years, the enemies of missions will blush to acknowledge themselves such.

Strong prejudices against missions are often created by the manner in which collections are made for their support. Missionary sermons and collections in many places seem to be as inseparable as cause and effect. Allusion to the subject of Missions from the pulpit is never heard excepting a Sabbath or two before the

annual meeting occurs, when contributions are to be paid into the missionary treasury. Unless you would ruin the cause you advocate, never pursue this course. But let the subject of Missions be one often heard when no demand for money is made. Let it be inwoven with your discourses, when not professedly preaching Missionary sermons; and your people will soon believe it inwoven with Christianity. Some persons, in soliciting subscriptions, seem to think their object accomplished, if they so annoy an individual as to weary him out of a few dollars by their intolerable effrontery. Such a course does fifty dollars injury to the cause, for every dollar it brings into the treasury. It will be admitted that Fuller was a successful collector; yet such a course he contemned. "He never," says his biographer, "pressed and urged the case on those who were reluctant; but simply told an unvarnished tale, and left it to conscience to dictate whether it deserved assistance. On one occasion a gentleman refused to assist the Mission. The next time Mr. Fuller was in town, he saw the same gentleman again, and applied to another in his presence, on behalf of the Mission; but said nothing to *him* on the subject. 'Well,' said he, 'Mr. Fuller, you do not ask *me* this time.' 'No Sir,' said Mr. Fuller, 'you told me you did not think it your duty.' 'True,' said the gentleman, 'but perhaps my conscience is now better informed.' He then made a contribution to the Mission, which we may venture to believe, was none the less for Mr. Fuller's gentlemanly conduct.

The best means to convince the world that the cause of Missions is one in which benevolent people ought to engage is, the diffusion of information on the subject—the most effectual means, and yet the simplest.

The ideas that exist in most minds concerning the miseries of heathenism, are altogether indefinite. And no one can feel deeply, or act vigorously, under the influence of vague ideas. To entertain proper conceptions of idolatry, it must be seen. And information respecting the state of heathen nations, gives an ideal presence to their miseries. But to make this ideal presence wear the nearer semblance to reality, it must be particular and local. General descriptions we cannot feel, because they exhibit no picture to the mind; an indefinite idea of the object described, is all that they produce.

Let, then, full information be diffused concerning the state of the people among whom every Mission, but especially our own, is established. Our Sabbath school scholars should be well instructed in all the minutæ of the manner in which children are treated in Burmah; our ladies should be made acquainted with the treatment of Burman females; and all of sufficient age and attainments, with the state of the arts, sciences, literature, religion, laws, various grades of society, and every other species of information which would contribute to set the people before us. And this, both of the country in general, and of every Mission station in particular, concerning which, the population, buildings, face of the country, natural productions, &c. ought to be well known. For which

information I would draw more largely on the pens of our missionaries. And in addition, the origin, progress, and present state of every Mission should be made familiar to all; together with the characters of the persons who have been, and are, engaged at the different stations. This would make us regard missionaries and their people, as our acquaintances; and every one knows that changes, whether joyous or grievous, interest us far more deeply, when the subjects of them are our acquaintances, than when they are strangers. Hence such a diffusion of information as is advocated, must necessarily make persons more interested in Missions. At least, it must, when there is any principle of benevolence in the heart. And it will be conceded, that such a principle exists in the Christian's heart, though it is to be lamented that it is often very feeble. It is but few Christians that can rise above public opinion, even when that opinion is diametrically opposite to the spirit of the gospel. The pious Jews were evidently infected with the cruel spirit of their age. The Jewish converts, clear as are the prophecies, and definite as were our Lord's instructions, could not be persuaded, until they had miraculous evidence, that the gospel was intended to be glad tidings to the Gentiles. Of the persecuting spirit which prevailed two centuries ago, we are all sufficiently aware. And in many sections of this land, at the present moment, Christians are so far following the course of this world, that a friend to Missions is almost afraid to be known as such. And permit me here to remark, that we may never expect to see the church arise and shine, until the piety of Christians wears a more decided character. It is truly painful, to look on that imbecility in the divine life which Christians so generally exhibit—a mere torpid existence, that, indeed, gives *signs* of life, but signs only. There is a lacking in spirituality, a lamentable deficiency in heart religion. We revolt at the Jesuits making Christianity conform to the heathenism of those among whom they went: But could we see as we are seen by angels, we should, perhaps, daily find ourselves making religion conform to our own worldly notions—a paganism as real as that of Japan. Would we, then, excite a missionary spirit, we must endeavor to raise the tone of piety among Christians. But, in engaging the heart, we must not neglect the mind. Man is a compound of feeling and intellect; and to produce the greatest effect, both must be engaged. It is too much the case, that it is thought all is done when people feel. But to give permanency to the fire of feeling, fuel must be brought from the mind. If a person's mind be employed on any subject that he loves, his love will be increased, and his attachment become permanent. Observation affords convincing evidence, that persons are ever strongly attached to the pursuits in which their minds are engaged. The well read mathematician and lawyer, though their studies at first were even tiresome and uninteresting, become ardently attached to mathematics and law, by their minds frequently dwelling upon them; and we are certain at all times of creating interest by introducing these topics. While on the contrary, no dependence can be placed on unthinking persons, whatever may be their feelings, for they are the chil-

dren of impulse. The populace are proverbially fickle. And why? The populace never think.

Then let every pastor see that missionary information be circulated among his people. At the monthly concert let there be introduced abridged historical accounts, biography, and recent intelligence; all bearing upon some missionary topic. By this means Christians would not only become more deeply imbued with the spirit of Missions, but the monthly concert would become one of the most interesting meetings to the whole congregation, that the month would produce. To supply the people with information, a missionary library ought to be attached to every church; in which the religious periodicals of the day should always be found. It may be difficult to induce persons in years, unaccustomed to mental effort, to engage in the exercises noticed above. This suggests to us the importance of training persons to it while they are young, and directs our thoughts to the Sabbath schools and Bible classes. Let these nurseries of the church, then, often have missionary subjects brought before them; and let all that are able, be induced to write essays on missionary topics. Were such a course pursued, we may venture to assert that a man, in one short life, would completely change the character of the rudest people, and find himself, in the evening of his days, in the midst of society, distinguished alike for benevolence and intelligence.

I am persuaded that were an extra day added to the meetings of our associations, devoted exclusively to missionary affairs, very pleasing results would ensue. For the meetings of this day the delegates of each church might be provided with a report of their missionary proceedings, accompanied with such suggestions and inquiries as the churches could deem important. In the forenoon, these letters could be read; in the afternoon, a conference held, and addresses delivered; and in the evening, a missionary sermon preached; while, during the session of the association, a circular letter could be prepared, on some missionary topic, and published with the Minutes. In this way, a sensation would be felt, far eclipsing any thing witnessed at present. Let it not be objected, that this would make the sittings of our associations too long. A week, devoted to devising improvements in school instruction, is not thought too long. And, if we can devote a week to schools, cannot we spare to Missions a day? Certain I am, that until something of this kind is done, until Missions are brought into the full gaze of the public eye, as a matter of importance, worthy some of our most valuable time, the public will continue to esteem them as "trifles light as air."

But if we would be successful in exciting a missionary spirit in others, we must first possess a good measure of it ourselves. Every thing produces its own likeness. We have only to become acquainted with a minister, to be acquainted with his people; and on the contrary, from an acquaintance with a people, the minister's character may be gathered. A stream cannot rise above its fountain; and a pastor has usually to give the tone of feeling to his parishioners. It is said of Baxter, that there was scarcely a family through his large congregation, that was not a family of

daily prayer, and that did not become so through his instrumentality. What a pastor may make a society in respect to Missions, can be learned by referring to Samuel Pearce. In the account of his exercises relative to becoming a missionary, he says, "I continued to preach much on the promises of God, respecting the conversion of the heathen nations; and by so doing, and always communicating to my people every piece of information I could obtain respecting the present state of Missions, they soon imbibed the same spirit; and from that time to this, they have discovered so much concern for the more extensive spread of the gospel, that at our monthly prayer meetings both stated and occasional, I should be as much surprised at the case of the Heathen being omitted as at an omission of the name and merits of Jesus." Here we not only see what an individual, imbued with the spirit of missions himself, may accomplish in exciting a missionary spirit in others, but we also see the means by which it was accomplished. It was done by the diffusion of information and preaching frequently on the subject. It may be objected by those whose hearts are not engaged in this work, that by often dwelling on the subject of missions, the souls of the congregation at home are in danger of being neglected. The case of Samuel Pearce affords, however, a complete refutation of this objection; for while he was so deeply engaged in Missions, his labors were blessed to the conversion of souls around him in an eminent degree; and he died pastor of one of the most prosperous Baptist churches in England. And where lay the great secret of his usefulness? It lay in his eminent piety. Piety, brethren, after all, is the lever that moves the world. Then, while we entertain strong confidence that unknown means of propagating the truth are yet to be developed; while we vigorously use all known means to promote the prosperity of the church, and patiently study to devise new plans of usefulness, let us go to God, acknowledging our ignorance and nothingness without divine illumination from the Holy Spirit. It is from God, only, that we can obtain those suggestions which lead to usefulness. The experience of every one will testify that, when he feels most of the power of religion, his mind is most fruitful in expedients to benefit souls, and promote the prosperity of the church. Let us, then, unite untiring exertion with absolute dependence; we can do nothing of ourselves, though we may do all things through Christ strengthening us; and we shall be neither barren nor unfruitful, in the blessed work in which we are engaged.

When I look around on the members of this Society, and few as they are, reflect that they are more numerous than were those that heard the Saviour's command, "Go ye into all the world, and preach the gospel to every creature," and when I reflect upon what they accomplished, without patronage or wealth, learning or influence, I am led to inquire, not so much, what can we do, as what cannot we do? Brethren, it is in our power, with the blessing of God, to produce a complete moral revolution in the world. And if the last of this little circle that lingers on the shores of time, does not behold mighty results through our instrumentality, the reason will not be, we could not, but we would not.

Soon, brethren, shall we be all scattered to the four winds of heaven, never again to meet, until we meet on the morn of the resurrection. But though apart, let us ever remember we are laborers in the same field, laboring in the same cause, and serving the same Master; that our interests are the same, and the prosperity of one is the prosperity of all. If ministers would but merge their own local interests in the general interest of their Master's cause, then would Zion arise and shine.

Whenever, and wherever we plant Emmanuel's banner, let us bear in mind, that before God, angels, and men, we have promised to have no interest separate from the interest of his cause; that our vow is, "If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Thus burying our own petty interests in the cause of Christ, let us go forth, with the resolution of Samuel J. Mills: "I will never be satisfied until my influence is felt at the ends of the earth."

EFFECT OF DIFFERENT MODES OF ADDRESS IN PREACHING.

Extract of a Letter from an esteemed Minister in Georgia.

"BROTHER —— is a man greatly beloved, even among the Indians. I will give you an anecdote. Three ministers went to preach among the Cherokees, several years ago. One preached very *deliberately* and *coolly*; and the chiefs held a council to know whether the Great Spirit spoke to them through that man; and they declared *he did not*, because he was not so much engaged as their *head men* were in their national concerns. Another spake to them in a most *vehement* manner; and they again determined in council that the Great Spirit did not speak to them through that man, because *he was mad*. The third preached to them in an earnest and fervent manner; and they then agreed that the Great Spirit might speak to them through him, because he was both *earnest* and *affectionate*. This was Mr. ——, on his first visit to the nation; and he has been kindly received ever since."

PEACE IN DEATH.

I have lately received a summons to attend the lectures of that solemn instructor, Death. M. P. had been a follower of the Redeemer for nearly sixty years. When baptized, she was violently persecuted by her husband, but was instrumental in bringing him to Jesus Christ. After a union of nearly seventy years, she resigned him into the hands of God without a murmur, expecting soon to meet him in that world where the union of the blessed is indissoluble. That expectation is now realized; and the same consolations and promises which supported him in the last struggle, cheered her heart in the valley of the shadow of death, and the same Saviour was equally precious to her. "Why tarry his chariot wheels? Come, Lord Jesus, come quickly," was almost her last expression. The prayer was soon answered. Her spirit fled to unite with the spirits of the just made perfect, and to be for ever with the Lord; and one grave contains the mortal remains of these aged pilgrims, waiting for the resurrection of the just.—"Let me die the death of the righteous, and let my last end be like theirs."

Eng. Bap. Mag.

Philadelphia, April 1, 1830.

Mr. Editor,

The following lines were written by my late highly respected and beloved friend, Rev. Dr. Staughton, for his little grand-daughter, Mary S. L. Those who knew him as long and as intimately as I did, will join me in testifying that his heart was the seat of the most generous and tender affections. He commanded public respect by his talents and eloquence; and he never failed to secure the unfeigned admiration and love of those who were permitted to witness the pure, strong, and unceasing attachment, which he always manifested in the domestic circle. Real "friends grow not thick on every bough." But he was a noble, disinterested, constant, friend. And I cannot conceive it possible for a parent to be more kind, or to feel a deeper interest in the happiness of his children. He, who in the vigor of his bodily and mental powers, could keep any audience in almost breathless attention, by his strains of eloquence, perhaps never felt more earthly happiness, than when he could retire from public scenes, to the home of his affections, and unbend himself in some such manner, as in this last of his poetic effusions. EUMENES.

TO MARY.

Judea once a female gave,
As virtue fair, as sorrow grave,
Mother of Him who came to save—
Her name was Mary.

An amiable sister sat
At the Redeemer's sacred feet,
And heard his words in accents sweet—
Her name was Mary.

A sad spectatress of his tears,
To Jesus' tomb her spices bears;
The Saviour chas'd her swelling fears—
Her name was Mary.

And see disciples weep and pray,
When Peter deep imprison'd lay—
'Twas to thy house he shap'd his way—
Thou pious Mary.

Cowper, I bless thy magic line,
Thy classic touch, thy strain divine;
A sympathising friend was thine—
Her name was Mary.

And I had a soft soother, too;
But she has vanished from my view,
Far, far beyond heaven's brightest blue—
Her name was Mary.

And I have a sweet prattler still,
Sweeter than morn on eastern hill;
Dear opening flower! I'll love her still—
Her name is Mary.

MISSIONARY REGISTER.

FOR MAY, 1830.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place, as his residence is removed to the city.

The limited space, occupied for our Missionary Register, precludes us from so extensive a notice of many interesting events, as the state and progress of benevolent operations render desirable. We fill a larger portion than usual of the present number with articles of intelligence, for the purpose of inserting several subjects which have been for some time unavoidably delayed.

BURMAN MISSION.

We are happy to have it in our power to furnish intelligence from the Stations in Burmah, more speedily transmitted than any before received by the Board. Up to the last dates, continued prosperity attended the labors of the Missionaries, and they were anxiously waiting the expected arrival of a reinforcement to the Mission family.

MR. WADE'S JOURNAL.

Maulmein, Sept. 19, 1829.

Rev. and dear Sir,

Having an opportunity of writing to Calcutta, I send to be forwarded to you the following few notices which I have made in my journal the last three months.

June 7. The wife of Moug Shan, one of the native Christians, asked for baptism, but as her case was not quite satisfactory, she was put off for the present. Mah Hlah, a native female of respectability, (being the mother of one of the native chiefs,) asked for baptism. She had been a hopeful inquirer for some time, and now came out in opposition to the opinions and wishes of her friends, which, together with the account she gave of the exercises of her own mind, made her case particularly satisfactory, and she was baptized without delay.

15. Have taken the *zayat* which was built for the native female school, and put it in order for a place of worship; the assembly on the Sabbath being too crowded in the room in our

house, which has hitherto been occupied for this purpose.

19. Three young men called to-day, with whom I had a long conversation on the subject of religion. Youth in this country are less apt to attend to the subject of religion, than persons in middle age. This is not the case, however, with those who have been taught to believe the Christian religion from their childhood, as is the case with some here.

21. Several new ones at meeting to-day; and among others was the wife of Oo-Bay, (who is one of the disciples.) She has been a great opposer, ever since her husband began to talk of being baptized; but it seems as if the judgments of God have followed her, until trouble of mind and distress of body, have driven her from every hope and comfort, and she is now inclined to seek help from Christ, whom she has so long despised.

It is reported now, that these Provinces are to be given up as far as Tavoy. The annoyance here, occasioned by robbers from the Martaban side, is very great.

28. The disciples seem to be unusually aroused in their minds lately, and it gives us much delight to hear them one after another, in the prayer meetings, calling upon the eternal God, of whom but a little while ago they had no knowledge, and to perceive them from day to day growing in grace and in the knowledge of the Holy Scriptures.

July 5. To-day, the wife of Ko Shan, mentioned June 7, was again examined by the church relative to the work of grace on her heart. And was received without a dissenting

voice. Ko-Len was also examined, and received as a candidate for baptism; both these were baptized this afternoon.

6. A number of Karens, from the place which I visited some time ago, called to see us to-day. We conversed with them on the subject of the true religion, and gave them some tracts, but none of them appeared particularly hopeful.

Aug. 14. Received a letter from Ko-Thah-Ay, which states that it is very sickly in Rangoon, 3000 persons having died within a very short time. He had baptized one, since we had last heard from him; and he states that there were about thirty hopeful inquirers.

15. Another letter from Ko-Thah-Ay, stating that one more had been examined by the church and baptized.

This evening we were surprised to receive a line from sister Boardman, which announced her arrival in Maulmein, and that the District of Tavoy was in a state of rebellion. Brother Boardman was obliged to remain behind to help defend the place; and sister Boardman herself could not get away under several days after the rebellion broke out.

22. Brother Boardman arrived from Tavoy. We feel very thankful that they have thus been delivered out of the most imminent danger. The rebellion has been quelled, and not a European lost his life. I forbear giving a particular account of this affair, as you will undoubtedly get it from brother Boardman himself.

30. Mah-men was examined by the church, and admitted as a candidate for baptism without a dissenting vote, and accordingly baptized this afternoon. Since the commencement of the present rainy season, the time comprised in this journal, both brother Judson and myself, have employed all our time in preparing the translation of the Burman Testament, and a number of tracts for the press, in the expectation that a printer will be here very soon. Our usual practice of daily preaching, has therefore been interrupted, except what has been done by the native preachers. This close application to study and writing, has been a great trial of our health, and has made it altogether impracticable for us to write many letters, or make long notices in our journals. I have feared several times I should be obliged to give up writing almost entirely,

on account of the pain in my side. Through the mercy of God, we are all, however, in tolerable health, at present, and are happy to say that the revisions are now nearly completed. The native assistants have been about the place, daily preaching the gospel of Christ. The number of hopeful inquirers has, however, diminished rather than increased; but the faith of a great many in Gaudama, is undoubtedly much shaken, for though greater exertions have been made on the side of the priests during this lent, than ever before, yet the offerings have been much fewer; some things which they had undertaken, (particularly the repairing of a pagoda) have been abandoned in a half finished state for want of offerings. These things have alarmed the priests and their votaries to such a degree, that they have lately appointed *preachers* of their own religion in every neighbourhood, to confirm the people in the faith of Gaudama, and dissuade them from listening to the new religion. A thing which they have never been known to do before.

Three young men in the church, of some promise, we thought it advisable should spend two or three months or more, in the study of the Scriptures, that though they should not become preachers, yet, having a knowledge of the Bible, they might become pillars in the church; and that others also, from their example might get more in the habit of reading and consulting the Scriptures for themselves. Those three have now been studying nearly two months, and have gone through with Matthew and a part of Acts. We give them five rupees a month, just sufficient for their food; but shall not, it is probable, be able to continue our instructions to them in this way, when we have finished the revisions and recommenced itinerant preaching.

We have also, for about two months past, practised asking the disciples questions upon those portions of Scripture, which are read at the evening worship. This makes them more attentive to what is read, and we find out too, what they understand and what they do not.

We have also, for some time past, had a Bible class which get lessons during the week to recite on the Sabbath; to this and the evening questions, both old and young attend. The females of the church have a prayer meeting every Thursday, and the males every Saturday evening; at

these meetings all the members of the church pray in turn, none expecting or wishing to be excused.

It is now a long time since we had any letters from America; we expect letters and a printer every day. I beg an interest in your prayers and those of the Board, and all other Christian friends.

Our dear brother and sister Boardman have been greatly afflicted in the death of their little daughter Sarah; but God has enabled them to bear this bereavement with resignation.

I remain most sincerely and respectfully yours,

Rev. Dr. BOLLES. J. WADE.

EXTRACTS OF A LETTER FROM MRS. WADE TO THE CORRESPONDING SECRETARY.

The Female Boarding School at Maulmein, presented encouraging prospects, and many applications were made for admission; but as Mrs. Boardman's removal to Tavoy, deprived the School of her assistance, and the number of anxious inquirers occupied much of Mrs. Wade's attention, she was under the necessity of dismissing the small children, and devoting herself principally to adults. Having given minute details in relation to the School, she presents some general information, which we lay before our readers.

Maulmein, June 5, 1829.

Respected and very dear Sir,

Since this year commenced, we have had under our care only the little disciples and a few orphans who had no home to which they could return. A few weeks ago, one of our pupils, who had been baptized, was married to Moug Shwaba, one of the Rangoon Christians, and lives near us, and another having finished her education, has gone to live with her mother, (who has been baptized,) at Amherst, and is now a member of Moug Ing's little church. About three months ago, Mary Hasseltine commenced a day school near us, and though rather young, is otherwise well qualified for the employment. At the end of the first month, she gave so good satisfaction, that we dismissed the teacher of

the boarding school, and sent the remainder of our pupils to her school. In the month of April, we also commenced another day school, about a mile distant, in which we employed another of the young disciples. She had obtained nine or ten scholars, and had the prospect of more, when some Burman priests interfering, broke it up at once, saying that all the children would become disciples. We were also making arrangements for two other schools, but did not succeed in establishing either. The number of girls now supported by the Mission is only five, but one or two of those dismissed are near enough to attend Mary's school, and a day school for boys has just now been opened very near us. Since the commencement of the present year, my time, besides attending to the few remaining girls, has been devoted to the instruction of the female Christians and inquirers. Six of the adult females who have been baptized, have learned to read. In all the steps I have taken, I have followed the advice of the brethren, and have derived great advantage from the wisdom and experience of our beloved and respected brother Judson. We ardently hope, and fully expect that the time is not far distant, when we shall welcome missionary brethren and sisters too, to this "field all ready to harvest." When the boarding school was commenced, the place being new, every article of food and clothing was extremely dear; but we think from the experience we have now had, that a female boarding school may be comfortably supported, (rooms and teacher excepted,) for three rupees per month for each scholar, or, to say the most, twenty dollars per year. If we hire a man to teach a day school, after the room is built, it will cost from 15 to 20 rupees per month, but if a woman teaches, it will be something less. An account of all money drawn for female schools, has, and will be regularly transmitted at the close of each year, and the day books which show in what way every rupee has been expended, have from time to time been submitted to the inspection of the brethren. We receive frequent communications from dear brother and sister Boardman, and are now daily expecting sister B. here, for the benefit of her health, which has been very poor most of the time since they left us.

I have now the happiness of being surrounded by 22 Burman sisters,

besides another who has just been telling me that she very much desired to become fully a disciple of Christ by being baptized. She has been considering the subject, and listening to instructions nearly a year. There are also two other females, of whom we have had some hope for several months, who wish to be baptized next Lord's-day. Of the male members of the church, and particularly those who seem to be called by the great Head of the church to preach the gospel to their fellow countrymen, you no doubt have full accounts in the journals of the brethren. My time has been so much occupied that I have not written any thing of a journal for a long time, and am inclined to think, after serious deliberation and prayer upon the subject, that my *one talent* can be best improved in teaching these poor women and children that there is an eternal God, and a Saviour who has died to redeem them. And to this *one* object, I desire to devote all my time and all the abilities God has given me. I am fully sensible that it requires an abler pen than mine, to excite in the enlightened mind of the Christian public a "Missionary Spirit." Your remarks upon the subject of the deep and ardent piety, necessary to fill the station to which I have been called, reach my inmost soul. Dear Sir, you can never know how unworthy I am to be in any way connected with a work so sacred and yet so glorious. I see, I *feel* that I am still but a *babe* in the divine life, yet I can most sincerely say, that for the last two months, I have desired nothing so much as to grow in grace and a knowledge of our Lord and Saviour Jesus Christ. And I think I do, at times, feel willing to take my seat below the least Christian, and would be willing to be despised and ridiculed by all the world, if I might thereby gain the approbation of Him "whose favor is life; and whose loving kindness is better than life."

I am most respectfully yours,
D. B. L. WADE.

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INTELLIGENCE FROM TAVOY, IN
LETTERS FROM MR. BOARDMAN.

The Corresponding Secretary has received Mr. Boardman's journal, including a statement of events at Tavoy from March to August. But

as several letters have also come to hand, we omit the journal for the present, and shall extract some of its details at a future time. From the last of the following letters, our readers will learn, that serious disturbances have existed at Tavoy, by a revolt of the Province from the British Government; but tranquillity seems to have been restored, though the mission premises have suffered considerable injury.

Tavoy, May 30, 1829.

Rev. and dear Sir,

Last evening we returned from a trip to Mergui, to which place we had gone in a vessel kindly furnished by the Deputy Civil Commissioner of these Provinces. A primary object in going, was to afford Mrs. Boardman and the children a change of air; and we hope the change has been beneficial to them all. We were absent from home fifteen days, during which time our school was left in the care of the native teachers, and appears to have been conducted well. We are very happy on returning to find the native Christians living in love and harmony.

A secondary object I had in view, was to see the town, in order to form some judgment of it as the site for a new mission station. Our short stay there, (only a day and a half) would not allow me to do much in this way. Suffice it to say, the situation of the place is most delightful, and the climate exceedingly salubrious. The population is about 4000. This is the place to which Moung Ing was sent two years ago, by our brethren at Amherst. Although I had not time to ascertain whether his labors and discourses had been followed by any permanent results, I doubt not, a missionary on settling there, would find people who would remember what the first Burman native missionary taught them.

We hope the time is drawing nigh, when all the destitute places in this region will be furnished with the bread of life. There is a great spiritual dearth at present, but we trust in God, that under the divine culture, this desert shall become as Eden, and this wilderness as the garden of God.

Yours, in the service of Christ,
G. D. BOARDMAN.

Tavoy, July 3, 1829.

Rev. and dear Sir,

Totally deprived, as we are, of that personal "Christian intercourse, which tends to alleviate burdens and sooth the spirit of care," we most highly prize the devotional hints and expressions of pious condolence, which the epistles of our Christian friends in America generally contain. We particularly value every assurance we receive of our having a remembrance in the daily intercessions of those who frequent the throne of grace. Such hints and assurances are to us "rills of comfort," which tend I hope to keep alive and heighten our relish for the blessed "fountain," from which all holy joys and sympathies emanate.

The decease of our lamented brother Price, has disappointed many an ardent hope respecting Ava. Surely, God's ways are mysterious, and it becomes short sighted erring men, to bow in submission to the divine sovereignty. The unsettled and critical state of affairs between the Honorable Company and the Burman Government, seems unfavourable to our renewing missionary operations at the Burman Capital, especially as we have heard since brother Price's death, that our mission is watched by the King and Court, with an eye of confirmed jealousy.

In reference to schools, we have found it extremely difficult to establish and sustain them in Tavoy. The day school now consists of a few Karens, a few Portuguese, eight or ten Indo-Chinese, and five others who accompanied us from Maulmein. More than half of them belong to the boarding school, and it gives me pleasure to add, that the five eldest, including Moug Shway-Bwen, who was baptized at Maulmein, are hopefully pious. Three of them were baptized a few days since. It is a circumstance which argues strongly in favour of boarding schools, that while none of those who are not boarders, seem affected with divine things, there is not one boarder, of those arrived at years of reflection, who has not manifested more or less religious concern. I have been endeavoring for three months past, to establish boys' day schools throughout the town; but up to this day, I have found only one competent person who is willing to engage under my direction, for a fair compensation; and he has hitherto failed for want of scholars. Mrs.

Boardman has, for a long time, been endeavoring to establish girls' day schools on the plan of those in Bengal; but met with one continued series of opposition and discouragement, till within the last three months. It was several months before she could find one competent person who was willing to teach. But the prospect at present is more encouraging. She has now a most interesting and flourishing school of 21 scholars, taught by a Tavoy female. We consider the existence of this school, and its continuance and increase amid so much opposition, a very important point gained. Nothing but the divine blessing on Mrs. Boardman's most untiring efforts, could have gained it. We hope the charm is now broken, and that prejudice will gradually subside. Indeed, when we reflect, that in Bengal, the missionaries were 18 months in collecting the first five scholars, but that shortly after, hundreds were collected in their schools, and female education received the approbation of many learned and rich and respectable Hindoos, we feel greatly encouraged. As to the expenses of a day school, we are not prepared to speak with certainty. Mrs. Boardman has adopted a plan by which the teacher's pay is in proportion to the amount learnt by the scholars. Four rupees is the price for teaching a single girl to read. A plan somewhat similar is under consideration, in reference to those who have already learnt to read. If this plan can be brought into general use and application, it will secure a useful appropriation of all the money expended, more effectually than any other plan with which we are acquainted. It is, however, but an experiment; we know not yet whether it will succeed.

Yours in the dear Redeemer,
G. D. BOARDMAN.

*Hon. Company's Steam Vessel Diana,
Tavoy River, Aug. 20, 1829:*

Rev. and dear Sir,

The Province of Tavoy has engaged in an open revolt against the British Government. On Lord's-day morning, the 9th inst. at 4 o'clock, we were aroused from our quiet slumbers, by the cry of "Teacher, Master, Tavoy rebels," and ringing at all our doors and windows. We were soon awake to our extreme danger, as we heard not only a continual report of musketry

within the town, but the balls were frequently passing over our heads and through our house; and in a few moments a large company of Tavoy, collected near our gate, and gave us reason to suspect they were consulting what to do with us. We lifted our hearts to God for protection, and Mrs. Boardman and little George, with a few attendants, were hastened away through a back door, to a retired building in the rear. I lay down in the house with a single Burman boy, to watch and communicate the first intelligence. After an hour of the greatest anxiety and uncertainty, I had the happiness of seeing the Seapoys in possession of the city gate, just in front of our house. We soon ascertained that a party of about 250 men, had in the first instance attacked the powder magazine and gunshed, which were very near our house, but a guard of six seapoys with a native officer had repelled them. This was a great mercy, for had the insurgents obtained the arms and ammunition, our situation would be most deplorable. A second party of 60 had attacked the house of the principal native officer of the town, while a third party had fallen upon the guard at the prison, and let loose all the prisoners, one hundred in number, who, as soon as their irons were knocked off, became the most desperate of all the insurgents. We now received an urgent invitation from Mrs. Burney, (the lady of Major B. the Deputy Commissioner for these Provinces, who was at Maulmein,) to remove into town, and occupy a part of the Government House; which kindness we were at first disposed to decline, thinking that tranquillity would soon be restored, or perhaps that we should be respected on account of our religious character. But the leader of the party which attacked the magazine, being taken prisoner, deposed that the whole Province was engaged in the rebellion, and that large reinforcements from every quarter might be hourly expected to join the rebel party. The highest degree of alarm now existed, and although the Seapoys had possession of the city gates, the insurgents, (supposed to be twenty times as numerous) were surrounding the wall on every side. In a few moments a force of several hundreds was seen advancing along the wall-road towards our house. Our danger was now imminent, for should an engagement

ensue, we were directly in the range of the rebels' firing. I called my family together, and advised the native brethren to assemble for prayer; after which the rebel forces along the wall-road, changed their position from the west to the north side of our house, where a slight skirmish speedily ensued. Our imminent danger on account of being on what was likely to be the very battle ground, induced us to accept Mrs. Burney's kindness, and remove into the Government House. We caught up a few of the light articles on which we could lay our hands, and with the native Christians, fled, as if for our lives. I visited the house once or twice after this, and saved a few clothes and papers, but the firing being near, rendered it hazardous to remain; and the last time I went, I found the house had been plundered. A large part of our books, furniture, and clothes, which had remained behind, were either taken away or destroyed. We had been at the Government House but a short time, when it was agreed to evacuate the town and retire to the wharf. In the hurry of our second removal, many things which we had brought from our house, were necessarily left, to fall into the hands of the plunderers. We soon found ourselves at the wharf—a large wooden building of six rooms, into which, besides the Europeans, were huddled all the Seapoys, with their baggage and ours, and several hundreds of women and children belonging to Portuguese and others, who looked to the English for protection. Our greatest danger at this time, arose from having in one of the rooms, where many were to sleep, and all of us were continually passing, several hundred barrels of gunpowder, to which, if fire should be communicated accidentally by ourselves, or mischievously by others, we should all perish at once. The next danger was from the rebels, who, if they could either rush upon us, or take us by surprise or stratagem, would doubtlessly massacre us all on the spot. We lifted up our hearts to God, and he heard us from his holy habitation. We were preserved in safety through the night, but sleep departed from our eyes. All our attempts to communicate intelligence of our situation to the people in Maulmein and Mergui, were defeated, and the heavy rains soon affected the health of the Seapoys. We had but a

small supply of rice, in the granary near the wharf, and that was continually in danger of being destroyed or burnt. But through the kind care of our heavenly Father, we were preserved alive, and nothing of great importance occurred till the morning of Thursday, the 13th, a little before day break, when a party of 500 advanced upon us from the town, and set fire to several houses and vessels near the wharf. But God interposed in our behalf, and sent a heavy shower of rain which extinguished the fires, while the Seapoys repelled the assailants. At breakfast time of the same morning, we had the happiness of seeing the Diana Steam Vessel coming up the river, with Major Burney on board. Our hearts bounded with gratitude to God. It was soon agreed that the Diana should return immediately to Maulmein, for a reinforcement of troops, and Major Burney had the kindness to offer a passage for Mrs. Boardman, and our family, together with his own. After looking to God for direction, I concluded to remain behind, partly in compliance with Major Burney's advice and desire, but particularly in hopes of being useful as an interpreter and negociator, and a preventer of bloodshed. With painful pleasure, I took a hasty leave of my dear family, and in the evening the Diana left us, not, however, without having several shots from cannon or jinjals, fired at her from the people on the city wall. The English forces, small and weak, and sick as they were, were now throwing up breastworks; and on Saturday the 15th inst. it was agreed to make an attack on the town, in order, if possible, to take from the wall the large guns that bore upon us, and to try the strength of the rebel party. I stood at the post of observation, with a spy glass, to watch and give the earliest notice of the event, and soon had the pleasure of announcing that the Officer and Seapoys had scaled the walls, and were pitching down outside, the large guns that were mounted there, while friendly Chinese were employed in carrying them to the wharf. The success was complete, and nothing remained but to rescue the prisoners, (about 60 in number,) whom the rebels had caught and confined. After a short cessation and a little refreshment, a second attack was made, during which, the prisoners escaped, and the city was evacuated by the rebel party. A second battery of

guns was also taken and brought to the wharf. In the morning we walked at large in the town; but what desolation, what barbarous destruction was every where exhibited! Every thing that could not be carried away, had been cut and destroyed in the most wanton manner. Our own house was cut to pieces, our books cut, scattered, torn, and destroyed, our furniture, either carried off, or cut, or broken in pieces, and the house itself and *zayat*, converted into cookhouses and barracks. During the last three days, we have been picking up the scattered fragments of our furniture, books, &c. and repairing our house. *Nga-Dah*, the ringleader of the rebellion, and eleven of his principal adherents, have been caught. The inhabitants are now coming in with white flags, and occupying their houses. The bazar is open, and the work of repairs is going on. Yesterday morning, the Diana arrived with a reinforcement of European soldiers, and to-day I have come on board, expecting to proceed to Maulmein immediately. My present plan is, if my brethren approve, to return with my family, by the first opportunity, and resume missionary labors as before. Of the native members of the Church, the four Karens are in the Karen jungles, with the two little Karen boys, one of whom is named *David Jones*. They will probably come into town as soon as they hear of our return. Of the rest, one is with Mrs. Boardman, at Maulmein, one is with me, and one is left to guard the house. Of the boarding scholars, all are with us, except three Karens.

My letter is already protracted to so great a length, that I can only add, that our preservation and deliverance from such imminent danger, should awaken in our hearts the warmest gratitude to our heavenly Father, and the most unwavering confidence in his kind care; and that the foregoing account should revive and deepen the impression made by previous events, in regard to this mission, that we stand in need of the continual and fervent prayers of Christians in America, not only for our preservation, but for divine guidance in all our affairs.

I remain, yours,

G. D. BOARDMAN.

P. S. Saturday evening, Aug. 22d. I have just arrived at Maulmein, and have the happiness to find my family

and missionary friends in comfortable health. Praised be the Lord for his goodness.

Aug. 29. After much deliberation, it is unanimously agreed by the brethren, that I had better leave my family here, till affairs are more settled, and to await the openings of Providence, in order to know our subsequent duty. I expect, if God will, to embark for Tavoy to-morrow morning. And O that the Spirit of all grace may go with me.
G. D. B.

ENGLISH BAPTIST MISSION.

The periodical works, published by our brethren in England, present agreeable prospects in relation to their missionary efforts, both in Bengal and the West Indies.

Mr. Pearce, one of the Missionaries in Calcutta, writes to the Secretary July 23, 1829, that at Dinapore, the most distant station of the Society, to the north west, a work of grace of a pleasing kind has been going on for some time. Sixteen persons have recently been baptized, and seventeen more are waiting for an administrator. Three of these are young persons, not more than fourteen years of age.

From Monghyr, Mr. Lesslie writes:

"I do trust the Lord is blessing us a little. We had a few weeks ago, a baptism of five; *four* from among the heathen, who all renounced caste for the gospel. We are not, also, without farther prospects. I am now building another native chapel; it will be a very large building, almost as large as Circular Road chapel, and I hope it will be filled; it will be ready to open the Sabbath after next. The one I built last year continues to be well attended, and that almost regularly."

At Cutwa, Mr. W. Carey has recently baptized nine natives at once; and having previously labored under discouragements, he is now rejoicing in the divine presence and grace.

The Baptist Missionaries at Calcutta are also greatly encouraged. Several natives from distant villages have been baptized by Mr. Robinson, and several

more, with some Europeans, are proposed. Four have lately been added to the European Church in the Circular Road, and another stands proposed. At Bonstollah, east of Calcutta, Mr. Carapit has a list of sixty inquirers. Nine have renounced caste and been baptized. They are experiencing persecution, but bear it with fortitude and cheerfulness.

Mr. Pearce adds, "On the whole, I never saw our Mission more encouraging as to actual success, nor more promising in its prospects of future usefulness. Never did we long more ardently for devoted brethren to help on the work. We pray daily and importunately for more laborers; and hope and believe that our prayers to the great Lord of the harvest, and our earnest and repeated applications to you, will not be in vain."

Suttees.

Mr. Thomas remarks, "The Missionaries in Calcutta and its neighborhood, have recently addressed the Governor General, on the subject of the burning of widows, and the loss of property experienced by the natives on becoming Christians. *We have reason to think the first question will soon be put to rest, and the rite abolished.*"

The New Baptist Miscellany, for February, contains the following note:

"A paragraph, purporting to come from some individual connected with the Serampore Mission, has gone the round of the newspapers, stating, that by an order from Lord Bentinck, the Governor General, the practice of Suttees was already abolished in a considerable part of our East India possessions, and that measures were in progress for extending the same prohibitions to the whole country. We have, however, very strong reasons for suspecting that this intelligence, notwithstanding the formal manner in which it is announced, is not true. A very short time, however, will remove the doubt; and most happy shall we be to find that the eager anticipations of the friends of religion and humanity, have not antedated a fact, which certainly will sooner or later take place."

We have seen a letter from Calcutta, dated Dec. 1, 1829, which announces

that the order of the Governor General for abolishing the burning of widows had just passed, from which we indulge the hope that the report is well founded. It may indeed justly excite surprise, on reviewing the subject, that so barbarous and wicked a practice should have been suffered to continue for a long period under the English government in India. But our surprise may be lessened, when we consider how many other evils, by familiarity, have been long suffered to continue, without exciting detestation, and awakening zeal for a speedy reformation. The slave trade long continued to be prosecuted without molestation, till the horrors and guilt attending it were set in array before the Christian nations, and aroused them from slumber; and the tremendous evils and shocking vices attending the use of ardent spirits, have but recently engaged a zealous effort for suppressing them. The inhumanity also, in the manner of confining and treating prisoners in many places, has but recently awakened attention, and enlisted Christian enterprise for a reform. But as light shall continue to increase, the darkness of vice must recede, till the millennial sun shall beam on the world.

While scenes of increasing prosperity are opening generally in India, the friends at Serampore possess diminished resources for prosecuting missionary labors, in consequence of the separation between them and the Missionary Society in England. The following is a letter from Dr. Carey, published in the London Baptist Magazine, Feb. 1830.

“Serampore, July 6, 1829.

“I hope we shall not be stopped for the want of funds. We have now an opportunity of employing five additional laborers in the work, who either have offered themselves, or are about to do so; all of whom we think highly of, and who being, with the exception of

two, who are Englishmen, country born, or as now termed, East Indians, will require from 100 to 120 rupees a month for their support, besides the expense of their journeying to their stations, and the erection of a Bungalow, or thatched cottage for them to live in; of this, however, you will be informed further. I trust God is opening greater prospects of usefulness to us than heretofore.”

JAMAICA.

We have often given delight to our readers, by detailing the conversion of the poor slaves in Jamaica. A most happy success continues to attend the labors of the Baptist missionaries in this island. The estimable Mr. Coultart has removed from Kingston to Mount Charles, for the benefit of his health. Previous to his removal, opposition assumed a new form. A man of color commenced a frivolous and vexatious suit against him, for two hundred pounds, from which he was honorably cleared, but necessarily incurred considerable expense. As some counterbalance, however, to this trial, Mr. Coultart had the pleasure, about a week before he left Kingston, of baptizing sixty persons, making two hundred and thirty during the year.

In Spanish Town, Mr. Taylor is united in labors, with Mr. Philippo, and labored much in supplying the place of Mr. P. during his late visit to the United States; and he writes thus to the Society:

“In the month of August I had a public baptism in Vere, when eighteen were added to the church. This is the first time of my administering that solemn ordinance, and my mind was very much impressed with the scene and circumstances connected with it. The river where I baptized is about four miles from the place where I preach; and the spot is unfrequented and uncultivated. At day break I crossed the stream where it was about ankle deep; but a few yards further on, it become a broad, deep,

flowing river. Here a multitude were waiting my arrival; wild canes were growing on each side the river, and the whole had a wilderness appearance, booths or arbors for our accommodation being formed of the canes. I reached the river side, where we sang a hymn; I then addressed the spectators, prayed, and performed the solemn ordinance. The whole was conducted in a peaceable, orderly manner.

I have also the pleasure to state that in December we intend to have a baptism at Old Harbor, where I expect to baptize from forty to fifty persons; soon after which I must have another baptism in Vere. About ten miles from this station, it appears that a number of poor slaves have been praying together for the last ten or twelve years. They have been listening to a black, who has told them the truth, but I fear his motives were not pure. He had formerly been a slave, and the rest subscribed together and purchased his freedom.

I preached a funeral sermon last Sabbath morning for one of my deacons at Old Harbor. He was a young man, of a good character as a man, a slave, and a Christian. I visited him a few hours before his decease, and found him very happy in mind, but almost too much exhausted to speak. I asked him what he thought of death. He replied, 'I am willing to trust God; I am not afraid to die; I believe in Jesus as my Saviour; his will be done.' He was brought from Africa when a boy. Before his conversion his character was good, and very exemplary afterwards; which, in my opinion, is far more satisfactory than the dying exultations of many whose previous life would bear no favorable testimony to the gospel. As the pious Newton said, 'Tell me how the man lived, not how he died.' My text was, 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

From Falmouth, Mr. Mann writes:

"During the past year the work of God has, we trust, been going on among us. At Falmouth we have had a considerable increase to our number, two hundred and twenty-six having been baptized and added to the church. The experience of many of these was very pleasing; and I am happy to say, we have had no cause to regret their union with us, as their general con-

sistency of conduct has been such as to afford us much satisfaction.

On the 17th of last month I baptized sixty-two persons. It was a very interesting season; and although our place of baptism is between three and four miles from the town, several hundreds attended to witness the administration of the ordinance, many of whom seemed considerably impressed with what they saw.

On August 9, I baptized sixty-eight persons at Falmouth; on September 12, thirty-eight at Rio Bueno; and on the 27th September, seventy-one again at Falmouth."

It would be gratifying, did our limits admit, to multiply quotations from the Jamaica communications. The laborers have indeed a rich reward in the harvest they gather.

The Committee of the Baptist Missionary Society were so deeply impressed with a sense of the divine favor in granting signal success to the efforts of their missionaries in both quarters of the world, that a public meeting, intended openly to express their gratitude, was held at Devonshire Square Chapel, on the 26th of January, at which most of the Baptist ministers in London, and many from the country, attended.

LONDON MISSIONARY SOCIETY.

The London Missionary Society continues successfully to prosecute the objects of Christian benevolence, in which it has long been engaged. The friends of Missions will often recall to mind the high expectations and sanguine hopes indulged by the public, on the sailing of the ship *Duff*, in the early history of the Society. Although that voyage was disastrous, and the early efforts unavailing, yet ultimate prosperity has been secured. The islands of the sea have now listened to the gospel, and various portions of the globe have been blessed by the labors of the Society.

We have been particularly pleased at the happy effects of the gospel on the converts at the South Sea Islands, as is evinced by the following article :

The Missionary Ships.

“ Among the many pleasing traits of Christian character exhibited by the converts in the South Sea Islands, none are more prominent and cheering than their ardor in missionary enterprise. It is gratifying to notice their intelligence, comfort, industry, morals, and piety; and peculiarly so to behold them directing their energies to the extension of that knowledge which has, under the divine blessing, been the means of producing such a decisive and salutary change in their own circumstances.

The Christians in the South Sea Islands have among themselves voluntary associations for aiding the missionary cause; and their contributions, which, from the want of a circulating medium, have consisted of the produce of the soil, have been, if their means be considered, truly liberal. Besides furnishing pecuniary aid to the parent society, every congregation has sent out teachers: while some, for several years past, have maintained five or six. At present, there are not fewer than forty of these native teachers engaged, besides others ready to enter upon the work.

Those already employed are laboring in islands at some distance from each other, and still more remote from the European missionaries. This deprives them of mutual intercourse and communication with the nations from which they have been sent. It is essential to their prosperity, as well as to their comfort, that they should be visited once, or, if possible, twice every year; but the distance is too great for native canoes, and European vessels can but rarely be obtained. In addition to the islands to which teachers have been sent, there are others whose inhabitants are desirous of instruction.

In order to visit the islands in which native missionaries reside, and to convey teachers to others, they have constructed two vessels. The first of these was built in Rarotogna, one of the Harvey Islands, by Mr. Williams and the Christian inhabitants. The forge, anvil, bellows, &c. were prepared with such materials as could be

procured on the island; and the iron work for the vessel made from old axes, and pieces of iron hoop. So diligent were the people in the work, that in four months after the keel was laid, the vessel was launched. They called it ‘The Messenger of Peace;’ and having rigged it with cordage made with the twisted bark of a tree, and furnished it with sails made from rushes or leaves woven into matting, the king of the island, a number of the natives, the missionary, his wife and family, and one European besides, embarked, and loosed from the shore, taking with them, as a part of their cargo, some large, rejected idols. When they had been fourteen days at sea, and had traversed a distance of eight hundred miles, they reached Tahiti in safety. Subsequently the vessel sailed to Raiatea; and when the last intelligence was transmitted, it was on the point of conveying missionaries to the Marquesas, a group of islands about one thousand miles distant.

Another vessel, rather larger, has been built in Huahine for the same purposes, and is fitted out in the same manner. Mr. Williams, from Raiatea, and Mr. Barff, from Huahine, and one of the Christian chiefs in the latter, have written, stating that the prospects of extensive usefulness are very encouraging, from the facilities these vessels will afford.”

AMERICAN BOARD OF COMMISSIONERS.

We have received the Report of the American Board of Commissioners for Foreign Missions, compiled from documents laid before the Board at the twentieth annual meeting, held at Albany, October 1829. It presents a deeply interesting and copious view of the efforts made by the Board, and the success at the different stations, and occupies one hundred and twelve pages, 8vo. The number of missionary stations of the Board is forty-four. We, for the present, only copy the following summary of the Report, and a few passages from the concluding remarks.

Missionary Laborers from this Country:—

Ordained Missionaries,	46
Licensed Preachers,	5
Catechists,	3

Other Missionary Assistants.	
Men,	47
Women,	124—171—225
<i>Native Assistants,</i>	41

Besides these, there are native teachers of free schools in Bombay, Ceylon, and the Sandwich Islands; most of whom were themselves first taught, and all of whom are superintended in their labors, by the missionaries,—amounting to about 600

Native Members of the Church;—

India,	102
Western Asia,	4
Sandwich Islands,	108
North American Indians,	556—770
Increase during the year,	247

Learners in the Schools:—

India,	5,545
Sandwich Islands,	45,000
N. Amer. Indians,	1,034—51,579

Of these there are in the Boarding Schools about	910
Increase during the year,	18,660

Printing Presses:—

Bombay,	2
Ceylon,	1
Malta,	2
Sandwich Islands,	2—7

In looking back upon the transactions of the year past, the Committee can confidently say, that never before have there been so many encouragements within a single year.

The number of learners, in the schools of the missions under the care of this Board, has greatly increased,—the number of readers of the Holy Scriptures is of course multiplied; and preparation is made for its being multiplied hereafter, to an indefinite extent.

But the great and distinctive encouragement of the year past is, that the Holy Spirit has been poured out more extensively than heretofore, and a most cheering attention has thus been given to the efficacy of divine truth, as dispensed by the missionaries of this Board.

One thousand dollars subscription to Burmah.

LETTER TO THE TREASURER.

My dear Brother, April 2, 1830.

I am happy to see a proposal in the last Magazine, to make up another \$1000 for the Burmans, to impart to

them the bread of life which came down from heaven. You may depend upon receiving two donations of \$50 each, from this place, by the first of May, *provided*, that a sufficient number of those who love the souls of men, will engage to make up the residue of the sum proposed, which I trust, through your benevolent exertions, and those of your brethren, will be accomplished. The \$100 from this place, we shall expect to be appropriated to the specific object of *printing the word of God in the Burman language*. I have some hope of adding to the above, but cannot engage more at present. May the love of Jesus warm our cold hearts, and constrain us to do more for him who has done so much for us.

Yours, in a precious Saviour.

N. B. The proposal to which this letter relates, of raising \$1000 was limited to the 1st of May; but agreeably to the suggestion of the first donor, it is now extended to the first of July, and friends to the Burman Mission are respectfully invited to fill the subscription.

MISSIONARY MEETINGS IN MAINE.

In Zion's Advocate, March 25, reports are given of the annual meetings of Societies in Maine, auxiliary to the Baptist Board for Foreign Missions.

On the second Wednesday in February, the Kennebeck Auxiliary held its fourth annual meeting, at Mount Vernon. Sermon by Rev. Joseph Torrey. Eight Primary Societies were represented by their delegates. The Treasurer reported the reception of one hundred and sixty-six dollars and twenty-three cents since the last annual meeting.

On the fourth Wednesday of February, the Hancock Missionary Society, Auxiliary to the Foreign Board, met at Ellsworth. A number of the Primary Societies had not forwarded their contributions; but the treasurer had received eighty-eight dollars and fifty-five cents.

The Penobscot Auxiliary had received from the Primary Societies, during the last year, \$65,18.

We notice with pleasure, that at these meetings of the Auxiliaries appointments were made for ministers of different places to attend the annual meetings of the Primary Societies. This measure, if carried into effect, will excite zeal in all the Primary Societies, and soon exhibit happy results, in the increase of their contributions.

AUGUSTA FEMALE BAPTIST MISSIONARY SOCIETY, (S. C.)

We are gratified to learn the increasingly successful efforts of this Society, and with pleasure select the following paragraphs from the communications to the Corresponding Secretary.

Hamburg, March 25, 1830.

Dear Sir,

"The time for transmitting our annual subscriptions to the treasury of our Lord has again rolled round. And it is with mingled emotions of pleasure and gratitude, that we have been able to send the sum of \$88 from the Female Baptist Society, Auxiliary to the Baptist Board of Foreign Missions. You will readily perceive by comparing the present with the past, that a spirit of no ordinary influence prevails, at this time, in our Society. We desire to be thankful to our heavenly Father, that he has disposed so many to engage in this blessed work. But we would rejoice with trembling, and beg an interest in your prayers at a rich throne of grace, for an increase of faith and good works. S. M. HALLOWAY."

We annex the closing part of the Secretary's Report.

"And here I cannot forbear to advert to the time—the first Monday in this year—when we mutually pledged ourselves to be more engaged for the advancement of this Society. What has been the result? Several have been induced to join us in this blessed work. Without mentioning other heart-cheering circumstances which we have witnessed, should we not be encouraged to go on, when so little exertion has been crowned with such success? Verily, 'we shall reap in due time, if we faint not.'

In closing this Report, I feel it a duty and a privilege, still farther to say, that we should count it our highest honor to be engaged in so good a work; and that, while we are zealously employed in promoting the cause of benevolence abroad, we should also be equally interested in the same cause at home. I would address myself more particularly to the younger members of this Society:—If you wish to live happy, honor God, and be honored of him. Be earnestly engaged in his cause in the morning of life, and consecrate all those energies which he has given you, to his service. To use the language of another, 'More pre-

vious than jewels, are the feelings of young minds, which result in good works for the melioration of the miseries of their fellow youth amongst heathen nations, whether on our own continent, or a foreign one. Cast into the missionary stream your smallest gifts, with your efforts and your prayers, and they shall come out precious stones, such as Solomon assures us are more precious than rubies:—they shall adorn your brows when you reach the New Jerusalem.'

Let each of us—let all of us follow the example of those holy women who followed their divine Saviour, ministering to him of their substance. Then shall we have the comfortable assurance that we have not lived altogether in vain. And may it be said of each member of this Society, 'She hath done what she could.'

A BIBLE FOR EVERY FAMILY.

The Secretary of the American Bible Society states, that three difficulties had been anticipated in accomplishing the object of supplying every family with a Bible in two years. 1. That they could not manufacture the books. 2. That means would not be furnished. 3. That they could not find a sufficient number of explorers and distributors. The first difficulty is happily surmounted, by the extension of their manufacturing establishment. The pecuniary prospect is less favorable; though if friends are actively engaged, and especially if the Auxiliary Societies make payment for Bibles purchased, the means may be adequate. The distribution is materially aided by many of the State Societies assuming responsibility for their own States.

SAVANNAH RIVER ASSOCIATION.

We have received the Minutes of the Savannah River Baptist Association. Its annual meeting was held at the Healing Springs church, Barnwell District, South Carolina, Nov. 21 to 24, 1829. This Association contains twenty-eight churches, and four thousand and seventy-five members, two hundred and thirty-six of whom were added by baptism the past year. The Minutes exhibit evidence that the churches are awake to objects of benevolence, and patronize the institu-

tions for education, and foreign and domestic missions. Eighteen hundred dollars were subscribed for the relief of the Columbian college; and the Association resolved to unite with the Edgefield Association, in raising a fund to endow a Professorship in the Seminary under the direction of the State Convention. The churches were earnestly solicited to permit and encourage their pastors to itinerate one month in the year, which, if carried into effect, will be productive of the happiest results. Four union meetings were appointed in different sections of the Association, for the ensuing year, for promoting a spirit of piety; and the Association agreed to open the meeting houses for public religious services on the fourth of July. To peruse accounts of the efforts of religious associations located in different and distant places, is exhilarating to the pious mind, as evidence is exhibited of barriers being erected against the unrestrained progress of error and vice. The church is indeed the "light of the world," and "the salt of the earth."

VERMONT BAPTIST CONVENTION.

October 28th and 29th, the Baptist Convention of the State of Vermont held its Fourth Annual Meeting at Shaftsbury. Introductory Sermon by Rev. Hadley Proctor, from 2 Peter iii. 10—13. Twenty-four delegates were present. Heman Lincoln, Esq. Treasurer of the General Convention, attended as a delegate from the Massachusetts State Convention. A Baptist Sunday School Union for the State was organized with very encouraging prospects. During the past year, a number of Missionaries have been employed by the Convention, aid has been afforded to several feeble churches, and 200 dollars appropriated to the Burman Mission. The state of religion in several of the Associations, does not present gratifying prospects, and many churches are destitute of pastors. We are pleased to notice that a decisive tone of feeling pervaded the Convention to discountenance the use of ardent spirit, and the only plan which can be successful, was strenuously urged, viz. a total disuse of it—*Touch not, taste not, handle not*. The next meeting of the Convention, is to be held at Hinesburg.

COLONIZATION OF THE INDIANS.

It frequently occurs, that subjects which were simple and benevolent in their origin, from various circumstances become embarrassed in their progress. We witness this in the Indian question. Mr. M'Coy, an intelligent gentleman, a laborious missionary, and a faithful friend to the Indians, whose life has been devoted to their welfare, witnessing the many difficulties which attended efforts to benefit them in their present situation, published several years since, an able and perspicuous work on Indian Reform, in which he urged the subject of their colonizing west of the Mississippi, as the plan best adapted to facilitate their improvement and promote their happiness. The subject had no political bearing, but was viewed merely on the ground of Christian benevolence, and on this ground it ought still to be viewed. Every consideration should urge on this country a just, a conciliatory, a benevolent, and liberal policy towards the descendants of the original owners of the soil. The *right* of the Indians to their lands has never been doubtful with us; and that it would be *wrong* forcibly to dispossess them, is equally apparent. But this right and wrong may be discussed in a manner, and dwelt upon in terms, which will excite jealousies in the minds of the aborigines, and prevent the government from rendering the service they may wish. An individual in our cities, who has an undoubted and undisputed title to his estate, may receive such propositions as will be a sufficient inducement to make an exchange; and multitudes in the highly cultivated fields of New England have thus exchanged the possessions of their fathers for the new and uncultivated fields in the west. The same may occur in relation to the Indians, if they are not dissuaded from the measure. Congress has been memorialized to appropriate

lands at the west, for the accommodation of such as shall voluntarily remove; and should this be done, doubtless such other provisions will be made, as will induce many of the Indians to avail themselves of the offers presented. It has been stated, that many who have enjoyed the instruction of the Missionaries are desirous of such a removal. The first colonists will make an experiment, and test the advantages to be derived, and if the result be favorable, a way will be successfully opened for others to follow.

REVIVAL IN SHAFTSBURY, VT.

Letter to the Treasurer.

Shaftsbury, Vt. March 24, 1830.

Dear brother,

I have often thought upon the very agreeable interview enjoyed at the Convention of this State; and I hope the dear Christian friends in this place, still feel the same zeal for the promotion of the cause of God, among the poor benighted inhabitants of Burmah, as they did when you were here. We mean to raise the *three thousand dollars*, proposed at that time, for Missionary purposes. We should be "grateful and humble," in view of the signal success with which God has blessed our brethren, who are laboring for the salvation of Burman souls. We should also be encouraged to renew our exertions in the blessed cause, so dear to every enlightened Christian's heart. What, O what are all our labors, our sufferings and our sacrifices in the cause of Christ, when compared to those of the Apostles and other early Christians? Surely, they are not worth naming. Will the day ever come, when the Baptist brethren, in this land of exalted privileges, will emulate the noble example of our trans-atlantic brethren? O Lord! hasten it in thine own time.

Doubtless, you have heard before this time, of the refreshing showers of divine mercy, which are now falling on many of our churches in this State. Possibly, there may be among the converts, a number, who will become heralds of the cross of Christ; possibly, some who will take leave of their native land, and go to make known the way of life among the heathen; but

whether this is the case or not, I hope many will come up to the work, and aid in contributing the means for carrying it on.

Our beloved sister, Mrs. S. is in good health and quite happy in the prospect of devoting her life to the cause of Missions.

You inquire concerning the state of religion in this church. Although there have been no very recent instances of conversion among us, there is a good degree of engagedness among our brethren, and our meetings are generally well attended. We do not consider it a time of declension.

The revival which commenced last spring, progressed in a very interesting manner for a number of months. Our meetings were always still and calm, but frequently very solemn. The deep emotion of the awakened, was frequently discovered by the tear that stole silently down the faces of the interesting youth of our town. Nor was it customary for those who found peace in believing, to give vent to their feelings, by boisterous expressions of joy; but on the contrary, their joy was

"Calm, as summer evenings be:"

And seemed to arise from a view of the character of Christ, as the brightness of the Father's glory, and the Saviour of the guilty. Jesus, a precious Jesus, was their theme. We did not think it best to multiply meetings, having only two conferences during the week, one on Sabbath evening, and usually, one in the middle of the week; for we thought, time for retirement, private study of the scriptures, reflection, and secret prayer, was very important.

It has been my happiness to baptize thirty-two, who are nearly all of them, in the morning of life. Others are expected to put on Christ by baptism soon. We hope that Christ will continue with his church in this place, through successive generations, even to the end of the world. You will pray for us, dear brother, that the cause of Immanuel may prosper in this hill country. Ours is a common cause, and the same in all countries—then let us love and pray for one another.

I have hoped that providence would open a door for me to visit Boston at some future period. I read of your Tract, Missionary and Education Societies, and often think of the pleasure it would afford me, to greet the Christian friends of your city.

Yours, very affectionately,

C. W. HODGES.

TABLE OF BAPTIST ASSOCIATIONS IN THE UNITED STATES AND BRITISH POSSESSIONS.

Associations.	States.	Chs.	Min.	Epd.	Total.	Date.	Associations.	States.	Chs.	Min.	Epd.	Total.	Date.
Upper Canada	U. C.	18	13	112	956	1829	Bachelder	N. Y.	31	10	67	2120	1829
New-Brunswick	N. B.	11	12	103	1414	do	Cayuga	do	25	18	210	1827	
Nova Scotia	N. S.	36	24	358	2255	do	Chataque	do	15	17	35	1303	1829
Jamaica	W. I.	14	8	1875	7340	do	Chemung	do	16	12	10	800	do
Bowdoinham	Me.	45	38	27	2875	do	Cortland	do	20	10	83	2260	do
Cumberland	do	12	12	24	1144	do	Eseex	do	13	9	17	1828	
Eastern Maine	do	23	18	58	2231	do	Franklin	do	22	18	55	1844	
Lincoln	do	35	16	96	2150	do	Genesee	do	22	14	65	1224	
Oxford	do	22	10	32	1183	do	Holland Purchase	do	21	17	86	1240	
Penobscot	do	30	24	34	1383	do	Hudson River	do	20	28	179	2570	
Waldo	do	17	12	16	749	do	Lake George	do	9	8	8	486	
York	do	26	19	52	1274	do	Nadison	do	33	28	51	2870	
Dublin	N. H.	15	7	11	553	do	Monroe	do	7	8	50	1091	
Meredith	do	15	15	23	1209	do	Oneida	do	23	84	54	2184	
Millford	do	11	12	21	729	do	Onondaga	do	20	12	74	1249	
Newport	do	8	13	13	501	do	Ontario	do	33	27	62	2560	
Portsmouth	do	9	9	20	440	do	Osageo	do	23	17	116	1803	
Salsbury	do	14	11	25	880	do	Rensselaerville	do	10	13	22	1030	
Barre	Vt.	13	6	4	524	do	Saratoga	do	22	12	61	2313	
Danville	do	17	8	74	769	do	Seneca	do	16	13	37	941	
Fairfield	do	20	8	04	1073	do	Shaftsbury	N. Y. and Vt.	18	18	27	1921	
Leyden	do	21	20	50	1543	do	Steuben	do	22	19	51	1293	
Manchester	do	5	4	0	305	do	St. Lawrence	do	8	7	14	1300	
Vermont	do	22	17	18	1458	do	Washington	do	22	19	37	1152	
Woodstock	do	18	16	92	1832	do	Warwick	do	7	14	1300		
Berkshire	Mass.	14	8	34	844	do	New-York	N. Y. and N. J.	18	9	27	1205	
Boston	do	21	38	170	3151	do	Central	N. J.	28	25	82	2994	
Salem	do	17	14	81	1109	do	Abington	do	27	17	81	1674	
Sturbridge	do	19	19	168	2400	do	Beaver	Pa.	10	8	36	695	
Wendell	do	13	11	48	898	do	Bridgewater	do	17	6	52	574	
Worcester	do	12	18	102	1342	do	French Creek	do	12	8	70	846	
Warren	do	17	17	64	1617	do	Junata	do	11	4	20	385	
Ashford	R. I.	30	26	97	3604	do	Northumberland	do	12	11	22	434	
Earlford	do	26	18	39	1843	1828	Philadelphia	do	26	20	116	133	
New-Haven	do	14	21	115	1326	do	Redstone	do	28	20	1047	2914	
Stonington Union	do	19	25	120	1841	do	Susquehannah	do	9	4	4	323	
Union	do	14	10	45	2677	1828	Washington	do	9	9	11	550	
Berkshire	N. Y. & Ct.	17	14	45	1193	1829	Delaware	Del.	15	12	36	680	
	N. Y.	12	6	46	778	do	Baltimore	Md.	16	10	8	10	
							Salsbury	do	10	8	10	445	

Va. 6 3 36 664 1829
 do 18 8 1876 do
 do 20 9 2124 do
 do 18 10 143 1658 do
 do 51 37 614 14062 do
 do 10 9 400 do
 do 33 17 201 4676 do
 do 19 6 243 1825
 do 19 6 92 1581 1820
 do 14 11 77 1038 do
 do 16 12 100 1063 do
 do 3 1 141 1827
 do 20 14 314 1820
 do 31 12 205 1828
 do 18 16 67 1989 1829
 do 16 9 1048 1827
 do 9 3 257 1825
 do 16 11 6 106 974 1829
 do 17 11 512 1827
 do 29 14 284 3381 1829
 do 12 10 1240 1825
 do 15 7 31 1307 1829
 do 22 10 67 880 do
 do 19 8 509 1828
 do 35 17 1506 1825
 do 19 7 704 do
 do 27 14 1111 1828
 do 5 440 1826
 do 25 18 1668 1825
 do 17 7 18 202 1829
 do 10 5 262 1828
 do 33 27 2147 1825
 do 50 52 1491 6071 1829
 do 36 28 2145 1826
 do 12 10 799 1825
 do 28 14 108 1154 1829
 do 16 14 689 1828
 do 36 14 270 1431 1829
 do 62 27 4343 1828

Associations.	States.	Chs.	Min.	Bpd.	Total.	Date.	Associations.	States.	Chs.	Min.	Bpd.	Total.	Date.
Georgia	Ga.	46	35	708	5633	1829	Capase Girardieu	Mo.	13	4	6	350	1827
Hepzibah	do	36	17	1757	1828		Bethel	do	11	10	14	329	1829
Ichabon	do	32	13	408	1915	1829	Concord	do	6	5	14	277	do
Ocmulgee	do	41	20	810	3694	do	Cuivre	do	15	6	5	536	2856
Piedmont	do	11	5	267	1825	do	Fishing River	do	15	11	86	362	1829
Sarepta	do	29	5	108	6834	1829	Missouri	do	12	11	11	221	do
Sunbury	do	17	11	255	1374	do	Mount Pleasant	do	18	10	50	721	do
Tugalo	do	27	17	255	1374	do	Salem	do	15	9	143	1080	do
Yellow River	do	37	22	2489	1828	do	Salt River	do	18	10	50	721	do
Alabama	Ala.	22	8	847	1825	do	Friends to Humanity	do	12	6	17	592	1829
Buttehatby	do	21	14	69	706	1829	Illinois	Ill.	20	8	17	592	1829
Bebe	do	17	6	481	do	do	Little Wabash	do	10	8	10	386	do
Bethel	do	19	16	153	779	1829	Muddy River	do	11	12	312	1828	
Bethlehem	do	22	11	192	1050	1829	Sangamon	do	14	3	406	1825	
Conecuh	do	8	3	217	1828	do	Wabash District	do	9	6	232	do	
Chatahochee	do	23	15	1101	do	do	Blue River	Ind.	15	12	504	do	
Flint River	do	6	7	149	1825	do	Coffee Creek	do	16	11	572	1828	
Mount Zion	do	25	13	44	1131	1829	Flat Rock	do	19	15	743	do	
Mulberry	do	17	7	586	1828	do	Indianapolis	do	11	10	298	1825	
Muscle Shoals	do	18	14	48	639	1829	Laughey	do	24	11	754	1828	
Louisiana	La.	21	16	300	1267	do	Lost River	do	18	13	44	569	1829
Mississippi	La. and Mi.	9	5	7	188	do	Little Pidgcon	do	15	9	496	1828	
Leaf River	do	19	5	833	1828	do	Silver Creek	do	16	20	505	1825	
Pearl River	do	12	6	27	333	1829	Union	do	8	5	363	1826	
Union	do	23	6	138	859	do	White River	do	12	6	292	1825	
Little Rock	do	18	6	522	1825	do	Baptist Association	do	25	10	346	1868	
Concord	do	8	2	88	1827	do	Bethel	Ky.	9	5	169	1080	
Cumberland River	A. T.	19	9	776	do	do	Bracken	do	16	14	155	1367	
Elk River	do	11	11	879	1825	do	Burning Spring	do	18	11	241	2303	
Holston	do	27	19	1906	do	do	Campbell	do	14	6	439	1825	
Fowley's Valley	do	11	10	633	do	do	Concord	do	8	7	347	1827	
Red River	do	22	17	1149	do	do	Concord	do	15	16	484	1828	
Salem	do	19	10	19	826	1829	Elkhorn	do	15	10	156	928	
Tennessee	do	28	17	2001	1825	do	Franklin	do	22	13	423	488	
Western District	do	28	18	69	1569	1829	Gasper River	do	14	10	227	1860	
	do	19	16	902	1825	do	Green River	do	20	11	35	949	
	do	16	6	31	516	1829		do	34	21	1351	2846	

THE preceding Table of Associations was prepared, with great care and industry, by Rev. Noah Davis, Agent of the Baptist General Tract Society, and published in the Tract Magazine for January last. We are desirous to give the article more extensive circulation, and therefore copy it for this Magazine, as our readers will find it convenient for reference. It is stated to be more complete than any previous Table; but yet imperfect, from a deficiency of the Minutes of Associations. The Secretary of every Association in the United States is respectfully requested to forward, annually, a copy of Minutes to the Agent of the Tract Society. After the preceding Table was published, some further copies of Minutes for 1829 were received, and in the Tract Magazine for March, the following corrected summary was published. See next page.

Associations.	States.	Chs.	Min.	Bpd.	Total.	Date.
Highland	Ky.	15	4	9	498	1829
Licking	do	27	14	14	1215	1827
Long Run	do	17	15	536	2856	1829
North Bend	do	17	18	186	1382	do
North District	do	23	18	2093	1828	do
Russell's Creek	do	21	13	326	1250	1829
Salem	do	24	15	1007	2697	do
South District	do	21	10	1568	1825	do
South Union	do	21	7	340	do	do
Stockton's Valley	do	15	9	690	1828	do
Sulphur Fork	do	12	6	416	1134	1829
Tate's Creek	do	25	17	3046	1828	do
Union	do	11	7	30	512	1829
Columbus	Ohio	20	8	151	821	do
E. Fork of L. Miami	do	15	11	39	811	do
Grand River	do	17	4	21	698	1829
Huron	do	16	5	262	1828	do
Killbuck	do	8	6	248	do	do
Little Miami	do	16	8	382	do	do
Mad River	do	21	7	97	824	1829
Meig's Creek	do	21	18	72	867	do
Mohican	do	17	15	615	1825	do
Muskingum	do	28	20	1050	do	do
Miami	do	24	12	1031	1827	do
Ohio	do	24	12	435	1825	do
Scioto	do	14	11	508	do	do
Stilwell	do	12	6	249	1828	do
Michigan	do	12	6	249	1828	do
Seventh-day Con.	M. T.	5	2	3	187	1829
	U. S.	26	32	108	3197	do
Totals in 1829,	Ass. Chs.	4884	2914	18604	504827	
Do, in 1828,	Ass. Chs.	212	4056	2822	285381	
Increase,		16	328	92	10773	less 21446 more.*

* That the total increase of members appears to be greater than the number baptized is accounted for by the fact, that this list contains Associations whose names and totals were not included in the list for 1828.

GENERAL SUMMARY

Of Baptist Associations in the United States and British Possessions.

States.	No. Ass's.	Chs.	Min.	Bpd. in 1829.	Total members.
British Possessions,	4	99	57	2448	11,965
Maine,	8	210	158	339	12,936
New-Hampshire,	6	72	67	113	4,812
Vermont,	7	116	79	341	7,594
Massachusetts,	8	126	137	697	12,175
Rhode-Island,	1	30	26	97	3,604
Connecticut,	6	107	104	416	10,096
New-York,	28	551	417	1400	44,169
New-Jersey,	2	35	21	170	2,509
Pennsylvania,	10	134	96	345	7,562
Delaware,	1	9	9	11	520
Maryland,	2	31	20	46	1,125
Virginia,	18	342	190	1644	39,971
North Carolina,	14	270	135	517	15,625
South Carolina,	8	218	167	2524	17,568
Georgia,	13	390	205	2559	31,797
Alabama,	12	221	130	961	9,049
Mississippi,	3	77	32	165	2,547
Louisiana,	1	9	9	7	188
Arkansas Territory,	1	8	2	10	88
Tennessee,	11	214	141	127	11,960
Kentucky,	25	449	286	5306	36,995
Ohio,	14	244	140	341	8,810
Indiana,	11	187	135	568	6,723
Illinois,	6	80	69	17	2,432
Missouri,	9	110	64	303	3,945
Michigan Territory,	1	5	2	3	187
Seventh Day Baptists,	1	26	32	108	3,197
	231	4370	2939	21,573	310,149

This shows 3 associations more, 14 churches less, 25 ministers, 2769 baptized, and 5312 members more than the totals in the table for January. From seventy two associations on our list, and fifteen whose names only have reached us, nothing has been heard. If there have been one hundred baptized in each on an average, the whole number baptized in 1829, was over 30,000. Though 30,000 were reported for 1828, we have reason to believe that over 40,000 were baptized and added to our churches in that year, which still leaves a large balance in its favor.

ORDINATIONS.

Dec. 20, Hosea Fuller was ordained at Carlisle, N. Y. Sermon, by Rev. N. Barrett.

Dec. 29, Mr. Walter Foss was ordained at Leeds, Maine. Sermon by Rev. David Nutter.

Dec. 30, Conant Sawyer was ordained as an evangelist at Keesville, N. Y. Sermon by Rev. A. Dodge.

Jan. 4, William Curtis was ordained in the Meeting-house of the Mulberry-Street Baptist Church, N. Y. Sermon by Rev. S. Cornelius, Alexandria.

Jan. 24, Nathan Arnett was ordained as an evangelist, at the Turkey Hill Baptist Church, Illinois. Sermon by Rev. J. M. Peck.

Jan. 27, H. C. Skinner was ordained as an evangelist in the 1st Baptist Church in Sandisfield, Mass. Sermon by Rev. A. Beach.

Jan. 28, Nath. Wattlee was ordained at Sydney, N. Y. Sermon by Rev. John Sears.

Feb. 3, David W. Elmore was ordained to the gospel ministry, at Sandlake, N. Y. Sermon by Rev. E. F. Willey.

Feb. 17, Mr. O. Spencer was ordained in the Baptist Meeting-house in West Stockbridge, Mass. Sermon by Rev. A. Beach.

Feb. 25, Caleb B. Shute was ordained pastor of the Baptist Church at Dunstable, N. H. Sermon by Rev. N. W. Williams.

Feb. 25, Samuel Tyler was ordained as an evangelist, at Lemington, Maine. Sermon by Rev. Joshua Roberts.

March 25, Rev. Jos. Driver was installed pastor of the Baptist Church in Brookline, near Boston. Sermon by Rev. Thomas Driver.

March 31, Mr. Edward Seagrave was ordained pastor of the Baptist Church in Scituate, Mass. Sermon by Rev. C. P. Grosvenor.

Meeting-houses Opened.

Nov. 11, The new Baptist Meeting-house was opened in Sutton, Mass. Sermon by Rev. J. Going.

Jan. 7, A new Baptist Meeting-house was opened in Holmesburg, Penn. Sermons by Rev. Noah Davis and W. T. Brantley.

☞ The money stated in our last, to have been received from a young lady in Augusta, Geo. should have been Hamburg, S. C.

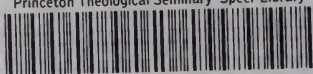
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